

ANCIENT HAWAIIANS.

The story of Paao as Read Before the Hawaiian Historical Society.

It is perhaps impossible to decide what name should be placed first in point of time in the list of those who played the role of navigators during the period of intercourse between Hawaii and the archipelagoes of the South. No doubt many names have failed to reach us by having dropped out of tradition, or having been so overlaid with mythical extravagancies as to effectually conceal the truth that lies at the bottom of their story. Of those that have survived, none seem more worthy to head the list, both as to importance and priority in time, than Paao.

The story of Paao so well illustrates the disturbed conditions of the times, and some peculiarities of Polynesian life, that it seems worth while to give it at length.

Paao and his older brother, Lonopele, being the kahuna (keeper) of the god Kukailimoku. They were both men of authority and weight, highly accomplished in the arts of heathen life. Paao was also skilled in navigation, astronomy and divination. Both of the brothers were successful farmers, and each of them had a son to whom he was greatly attached.

The relations between the brothers were by no means pleasant, and seem to have become so strained as to result in open violence.

On one occasion Lonopele, having suffered from thievish depredations on his farm, came to Paao and complained that Paao's son had been stealing his fruit.

"Did you see him take the fruit?" said Paao.

"No; but I saw him walking on the land, and I firmly believe that it was he who took it," said Lonopele.

"If so, my son is in the wrong," said Paao.

"Yes, he is," said Lonopele.

"That being the case, I will cut him open," said Paao; "but if your stolen fruit is not found within him, what shall be done with you?"

"That is none of my affair," said Lonopele; "who ever heard of cutting open a man's stomach to decide such a question?"

Paao then cut open his son's body, and bade Lonopele come and witness to the fact that the stolen fruit was not there.

Paao, beside himself with grief and regret for the loss of his son, immediately began to plan vengeance, and to seek the death of the son of his brother, Lonopele.

True to the instincts and impulses of his Polynesian blood, he determined in disgust to abandon the scene of his strife and seek a home in other lands.

With this purpose in view, he at once set his kahuna at the task of constructing a large double canoe. The work neared completion, the top rails had been fitted and put in place, the three cross-pieces (iako), hewn into shape, the bulks of the canoes smeared with black paint, and there remained only the sacred task of binding firmly together the different parts with sinnet (aha). Paao ordered a tabu; for a month no fire was to be lighted, no person was to walk abroad, no one was to work on his farm or go a-fishing. At the opening of the second month Paao heard the noise of some one drumming on the canoes.

On inquiry, it proved that it was his nephew, a fine youth, the son of his brother, Lonopele, who was guilty of this impertinent breach of ceremony. Seeing his opportunity, Paao commanded his people to catch the boy and slay him. This was done, and the body of the hapless youth, after serving as a consecrating sacrifice, was buried under the canoe.

The work of binding the canoes was now accomplished, and the tabu was declared at an end.

As soon as the days of the tabu were passed, Lonopele started out in search of his missing son, and turning his steps towards the house of Paao, he came to the shed (halau), where the canoes were resting on their blocks (lona), and stopped to admire the elegance of their proportions. As he stood at the stern and passed his eye along to the bow in critical appreciation of their lines, his attention was drawn to a swarming of flies that had gathered. He removed a block from beneath the canoe, and to his horror, their lay the dead body of his boy. His indignation and wrath vented themselves in bitter imprecations against the author of the atrocious murder, and in irony and derision he called the canoe Ka-aloo-a-mua (the swarming of the flies).

As the preparations for his departure neared completion, Paao launched his canoe into the sea, and began to lay in supplies of food and water, all kinds of stores for a long voyage. The canoe was rigged with a mast and a triangular sail of braided pandanus leaf called a la, which was placed with its apex downwards. When the wind was contrary, or the weather was so rough, that the sail could not be used to advantage, the mast and sail would probably be unshipped, folded up, and lashed to the iakos, or cross-pieces that held the two canoes together, and progress would then depend upon the use of the paddle. There were seats for forty paddlemen sitting two on a bench. Midships of the canoe was a raised platform (pola) screened off by mats, and protected against the weather by a roof, or awning, which for the accommodation of Paao and his family party, including an older sister, Nanau-o-Maiea.

Paao himself was the priest of the company, a most important office; Makalawa, the navigator and astronomer (kilo-hoku)—upon him depended the course to be taken; Halau, the sailing master (hookele-moana); Puolele, the trumpeter (pahi-pu); besides these are mentioned awa-chewers and stewards.

The most important piece of freight that Paao took with him was the feather idol Kukailimoku, which generations afterwards played such a distinguished role as the war god of the invincible Kamohameha I., who conquered the islands.

There is apparent reason to suppose that Paao took with him the two large maika stones, which popular tradition named "Na Ulu a Paao," and which only a few years ago Mr. Fornander was instrumental in rescuing from the ruins of the Heiau of Mookini in Kohala.

NO TREATY.

Why the Ex-Minister of China Turned the Cold Shoulder.

The Chinese merchants of this city forwarded by Tuesday's steamer China a petition to the Emperor of China, asking for a treaty to be made between China and Hawaii. The petition, signed by several hundred prominent Chinamen, was handed to the ex-Chinese minister, Tsui Kwo Yin, before his departure.

It is understood that the ex-minister replied that it was useless to present such a petition to the Chinese government, as he was inclined to believe that his government would not take any action in the matter, at least for some time. He reminded the petitioners that treaties would not benefit China. The treaty with the United States was an utter failure, and the Geary act is causing a great deal of inconvenience to the Chinese in the United States.

Departure of the China.

The "greyhound of the Pacific" as some people are wont to call the steamship China, left the P. M. S. S. Co.'s wharf at 9:15 o'clock on Tuesday morning. Previous to her hour of sailing, the Japanese ensign and the blue-peter were floating from the mainmast, but when her bow swung seaward with the aid of the tug Eleu, these flags were lowered and the Chinese dragon flag was unfurled to the breeze in their stead. The Hawaiian band played several selections on the wharf. The big steamer was crowded with people. The six hundred Asiatic passengers in the after part of the vessel were packed like sardines. For several minutes three Chinese Confucians were busily casting away strips of Chinese paper in order to appease the wrath of the gods and to guide them to a safe haven. At exactly 9:21 A. M., the China got underway, her stern lines were cast off and she glided seaward. When passing the lighthouse, her British ensign was dipped, and the salute was responded to by the U. S. vessels Adams, Boston and Philadelphia.

Real Facts Plainly Stated.

The queen of Hawaii cannot be restored to power.

The Provisional government cannot be overthrown by her partisans, or by intrigue, or by Spreckels, or by dynamite, or by Nordhoff, or by unpatriotic American newspapers.

The peace must be maintained in Hawaii. The apprehension that some disturbance may be stirred up there is exceedingly injurious to the interests of the people.

The American government should not sustain a policy under which it may be necessary for Admiral Skerrett to interfere for the preservation of order in Hawaii.

The only way in which the peace of Hawaii can be permanently established, and the best welfare of all its people promoted, is by its annexation to the United States.

It cannot be believed that barriers against annexation will be successfully raised by any part of the American people.—N. Y. Sun.

It Looked That Way.

Shortly after the arrival of the steamer Mariposa last Wednesday, two of the passengers—evidently Australians—were proceeding up Fort street. When they arrived about the corner of Fort and Queen streets, one of them made a slight halt and looked around. Noticing several stores in that vicinity closed (on account of Jewish Atonelement Day), one of the gentlemen accosted a passer-by with the remark, "Have you had bank failures here, too?"

Healing Dissension.

Revs. E. S. Timoteo and Ezera are doing noble work among Hawaiians, bringing about peace among the discordant members of the Kawaiahao and Kaumakapili churches. One of the fruits of their efforts was the conversion of deacon J. Alapai, who was the main cause of the rupture between pastor Waiamau and his congregation.

SAMOAN VISITOR.

ROBERT LOUIS STEVENSON

PAYS A VISIT TO HONOLULU.

He records the "Advertiser" an interview on affairs in Samoa.

Among the passengers by the steamer Mariposa yesterday for Honolulu was Mr. Robert Louis Stevenson, the famous author and journalist of Samoa. He is accompanied by Messrs. Graham Balfour and A. S. Gould. A Samoan servant is attendant upon the party. Mr. Stevenson's presence here is owing to a slight attack of fever and a desire for a change of scene, and the benefits of a sea voyage. These induced him to visit this city, where he is well known, having made several previous visits. He is pleasantly located at Bella Vista cottage out at the popular San Souci resort. Mr. Stevenson will remain in Honolulu until the 28th, returning home via the Alameda.

When a reporter of this paper called to see Mr. Stevenson Wednesday P. M., that gentleman had retired, but he arose and received the newspaper man most courteously and cordially.

In reply to a question regarding affairs in Samoa, Mr. Stevenson stated that everything was quiet there at the present time, and would continue so as long as an English vessel remained in the country. When he left Samoa two German and one English men-of-war were stationed there. In the event of the British vessel being recalled, Mr. Stevenson inclined to the belief that war would almost immediately follow. The German vessels were not either capable of controlling or defeating the natives. They always acted in conjunction with the British commander. There is considerable discontent among the Samoans, and a change of dynasty would surely follow if war was indulged in. The natives in the southern portion of the islands are actively engaged in warlike demonstrations at the present time. There is every reason to believe, continued Mr. Stevenson, that the British vessel now there will soon leave; if such proves to be true, war would inevitably occur. What makes it probable that the vessel would leave was the fact that the ship had been in those waters for a longer period than heretofore. There are no American vessels in Samoa and haven't been for two years. Regarding the workings of the now famous tripartite treaty, Mr. Stevenson said that what the people of Samoa most desired was the withdrawal of the three powers and let them govern themselves. Of course, there would be internal dissensions, but such was of no great consequence.

News is expected to arrive by the Alameda from the three powers in regard to what disposition shall be made concerning the deposed monarch Mataafa, who, with a number of his high chiefs, is now confined on one of the islands. It is not likely that Mataafa would ever again become king, but some other personage would surely find favor with the people as a sovereign leader. The present king, Mafetia, is a most unpopular ruler, and is only kept in power through the offices of the three powers. An interesting exposition on Samoan affairs was recounted by Mr. Stevenson, showing the habits and conditions of the people.

He stated further that a mild type of measles was epidemic in Samoa, but no fatal results had followed. Though the country was never visited with such before, the people were taking extraordinary good care of themselves.

Of all the white persons resident in the islands Mr. Stevenson is perhaps better posted on Samoan affairs than any one else. This being generally conceded, his expressions, therefore, can be relied on as being authentic.

Mr. Stevenson is at present engaged on several new books and stories. He does not contemplate a visit to the United States for some time.

Like most all noted journalists Mr. Stevenson is most gracious to newspaper reporters, and is available to them at any hour of the day or night.

Besides having these good and charitable qualities, he is a most agreeable and obliging gentleman.

International Exposition.

An international and colonial exhibition will be opened at Lyons, France, on the 26th day of April, 1894. The president of the managing council of the exhibition will give a handsome prize if the Hawaiian government will interest itself in the work by giving official notice of the exposition and of the opportunities it offers for commerce by exhibits of commercial imports and exports. Monsieur Vizzavona will be pleased to furnish any information desired relating to the project.

The itinerant Italian musicians have returned from a visit to the other islands.

JOURNALISTIC VENTURE.

A Tri-Weekly Japanese Newspaper Soon to Appear.

A reporter of the ADVERTISER has been enabled to learn the following in regard to the new Japanese paper soon to appear in this city: The name of the paper will be Nijuseiki, the meaning of which is, the twentieth century. The object of the paper is to advance the interests of the Japanese people, in this, in their own, and in any other country where they may be. Of course special attention being to look after the best interests of the Japanese population of these islands.

The publishers of the paper will be Messrs. Chester A. Doyle, H. Mezuza and H. Aoki. As Mr. Doyle is to be the business manager, it will be of interest to ADVERTISER readers to know something about him. Although a young man he has traveled considerable and has had large business experience, aside from newspaper work. He has held several important positions in railroad management and has been agent for some of the trans-continental lines of America. In 1890 he published the Ju Ku Saki, in San Francisco. The name of the paper meant the nineteenth century and had a circulation of 500 in the two cities of San Francisco and Oakland, while the circulation in Japan was 1500.

The paper took too bold a stand to suit the authorities in Japan, which, as is well known, is not tolerant of criticism, and the paper was refused circulation in that country. In order to evade the prohibition of the Japanese government, the name of the paper was frequently changed, so that in the course of three years the name of the paper was changed eight times. Mr. Doyle is proficient in the Japanese language, speaking eight dialects. He is the recently appointed Japanese interpreter for the Hawaiian islands.

The declarations of the projectors of this new venture are certainly fair and commendable, and the paper promises to be successful from a business standpoint from the start, as they have a guaranteed circulation of nearly 2000 copies, 300 on this island, 200 on Maui, 200 on Hawaii, 75 on Kauai and 1000 in Japan.

Messrs. Mezuza and Aoki are highly educated Japanese gentlemen, so the business and editorial management is in good hands, and, as the paper will appear three times a week, it will be a ready means of communication with the Japanese people.

Daring Mountaineers.

Mr. J. A. Scott, the government school teacher at Waianae, is an adventuresome mountain climber. For a long time he has desired to scale the dizzy heights of Kaala, the highest mountain on this island, being over 4000 feet. Last Friday Mr. E. O. White, of E. O. Hall & Son, paid a visit to Mr. Scott, and together the next day ascended to the topmost peak of the mountain. It required nearly the whole of the day for the climbers to reach the summit, having to cut a road most of the distance. After spending a few hours on the top the gentlemen returned over the same course, accomplishing the return trip in about two hours. The regular route to the mountain top is from the Waialua side, but Messrs. Scott and White ascended from the Waianae side.

A Boom For Hawaii.

We have not a doubt that ex-Minister Blount, who has returned from Hawaii, is justified in the remark that "there will be a boom in the islands, which must enliven all branches of business as soon as certain matters now in contemplation go through." The chief matter to go through is the annexation of the islands, so that American law shall be extended over them and permanent peace and order shall be established in them. When this is brought about there will surely be a boom in Hawaii.—N. Y. Sun.

Mr. Ables Injured.

The many friends of Mr. L. C. Ables will be pained to learn that he was seriously injured a short time ago and is now confined to his home. Mr. Ables is a popular official of the Peoples' Ice Company, and his many friends will no doubt see that he receives all the care and attention necessary to a hasty convalescence.

The next mail from the coast will arrive by the Alameda due to arrive here on the 28th.

HANAIEI LEPERS.

ELEVEN OF THEM BROUGHT HERE THURSDAY.

One of the Female Lepers is a Daughter of the Policeman who Arrested Them.

The steamer James Makee came in Thursday morning from Hanalei, Kauai, with only eleven of the fourteen lepers arrested lately by policeman J. Kakina.

Soon after their arrival the eleven lepers were removed to the Kalihii receiving station, where they will remain until they are ready to be removed to Molokai.

Of the eleven lepers, five were young girls between the ages of 12 to 16. One of them, Hanalei Kakina, is a daughter of policeman Kakina, who made the arrest. Her case is said to be a very mild one.

One of the lepers is Milimili. He is the only one who escaped from Kalalau valley last June. He says that Koolau talked so much about shooting Stoltz that it frightened him, so he decamped to the Wainiha valley to join the lepers there.

Paakiki was the first leper that found out their stronghold at the Wainiha gulch. Eight years ago, when the first signs of leprosy appeared on him, he segregated himself and went up there to live alone. Since that time more lepers came from Hanalei and Haena (the bulk being from Wainiha proper), until their number reached fourteen.

They built a grass hut large enough to accommodate them comfortably. Taro was plentiful in the valley. There were over ten large taro patches grown by old natives many years ago. From the stream near by they were supplied with opus, opas and wi, a kind of river mussel. They were well supplied with food. Their families paid them a visit occasionally.

Last Friday, Policeman Kakina received word from a spy he had sent that the lepers were all asleep in their huts. Kakina and a force of eight men then went there and arrested them.

The lepers stated yesterday that they had never supplied themselves with arms at any time, and had no idea of defying arrest. The three lepers left at Hanalei were the very worst cases. Two of them are not able to walk and are not expected to live long.

If Koolau had joined them, they added, no one would have dared to arrest them for fear of his deadly aim. They know nothing of Koolau's present whereabouts.

Mrs. J. Kakina, wife of the policeman who made the arrests, was a passenger on the steamer.

Japanese High Priest.

Hisanari Matsuda is the name of a Japanese Buddhist high priest on board the S. S. China. He is a noble of the fourth rank of the land of the Mikado and is the possessor of an order of the Rising Sun. The high priest, or Jushoku as he is called in his own country, is returning from a visit to Chicago. He was a member of the old House of Nobles, which was supplanted by the present constitutional parliament. Matsuda is the head priest of the celebrated temple Miidera at Omi, about 280 miles from Tokio. This temple is said to be nearly 800 years old. Matsuda was around the streets yesterday taking in the sights, and attracted much attention by his strange flowing garment. His head is clean shaven.

New Hawaiian Paper.

Mr. J. K. Kaunamano, on behalf of the Hui Kalaiaina, intends publishing a Hawaiian version of the Daily Holomua. The old type of the now defunct Holomua was brought to a house on Fort street, opposite Mr. H. Smith's premises, yesterday, from where the paper will be issued some time in the mahope.

Saw President Dole.

Mr. G. R. Grau has returned from a week's visit to the Kahala ranch, where he went to see President Dole, who is visiting there. Mr. Grau reports that President Dole is enjoying a "pleasant vacation," passing the time in shooting, riding and camping out. The president will return home on the 30th.

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